

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE
NORTH-WESTERN PROVINCES AND OUDH,

CENTRAL PROVINCES AND RAJPUTANA,

Received up to 27th September 1893.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.		Date of receipt.		Circulation.
	URDU.			1893.		1893.		
	Monthly.							
1	Vaishya Hitkari...	Meerut	Mohan Lal	For	Sept.	26th	Sept.	...
	Bi-monthly.							
2	Akhtar-i-Hind ...	Amroha (Moradabad).	Majid Husain	20th	Sept.	22nd	Sept.	123 copies.
3	Jubilee Paper ...	Lucknow	Yaqub Khan	16th	"	"	"	300 "
4	Kayasth Conference Samachar,	Kuttra	Babu Braj Lal	1st & 15th	"	27th	"	...
5	Khurshaid-i-Nanpara,	Nanpara, Bahraich.	Yahya Ali	"	"	21st	"	...
	Tri-monthly.							
6	Dabir-i-Hind ...	Agra	Amin-ul-din	20th	Sept.	26th	Sept.	45 copies.
7	Hamid-ul-Akhbar	Moradabad	Ishki Bakhsh	22nd	"	27th	"	225 "
8	Mufid-i-Am ...	Agra	Qadir Ali Khan	20th	"	21st	"	100 "

No.	Name.	Locality.	Name of publisher.	Date of paper.		Date of receipt.		Circulation.
URDU—(continued).								
Weekly.				1893.		1893.		
9	Āstāb-i-Islām ...	Agra ...	Ghafūr Baksh ...	19th	Sept. ...	25th	Sept. ...	
10	Agra Akhbār ...	Do. ...	Iqbalul Husain ...	21st	" "	24th	" "	230 copies.
11	Agra Punch ...	Do. ...	Ahīd-ul-dīn Beg ...	16th	" "	22nd	" "	185 "
12	Akhbār-i Alam ...	Meerut ...	Muqarrab Husain Khān.	19th	" "	21st	" "	65 "
13	Akhbār-i-Islām ...	Agra ...	Abdul Majid Khān...	22nd	" "	22nd	" "	526 "
14	Alwaqt ...	Gorakhpur ...	Muhammad Sā'id ...	20th	" "	23rd	" "	660 "
15	Anīs-i-Hind ...	Meerut ...	Kishun Sarūp ...	23rd	" "	"	" "	625 "
16	Anjuman-i-Hind ...	Lucknow ...	Bishun Lal ...	16th & 23rd	" "	21st & 27th	" "	128 "
17	Azād... ..	Ditto ...	Sajjād Husain ...	22nd	" "	24th	" "	200 "
18	Cawnpore Gazette ...	Cawnpore ...	Harnām Singh ...	23rd	" "	25th	" "	550 "
19	Colonel ...	Moradabad ...	Banwāri Lal ...	16th	" "	24th	" "	400 "
20	Dabdba-i-Qaisari ...	Bareilly ...	Thākur Prasād ...	"	" "	21st	" "	250 "
21	Dabdba-i-Sikandari ...	Rampur ...	Muhammad Husain,	25th	" "	27th	" "	446 "
22	Fitnah ...	Gorakhpur ...	Nizām Ahmad ...	24th	" "	"	" "	500 "
23	Gorakhpur ...	Ditto ...	Ahmad Abdul Karīm Khān.	17th	" "	22nd	" "	586 "
24	Hindustāni ...	Lucknow ...	Gangā Prasād Varmā	20th	" "	23rd	" "	300 "
25	Jām-i-Jamshēd ...	Moradabad ...	Jamshēd Ali ...	10th	" "	"	" "	250 "
26	Kārnāmāh ...	Lucknow ...	Muhammad Yāqūb...	17th	" "	21st	" "	275 "
27	Kāyasth Conference Gazette...	Ditto ...	Dipnarāyan Varma...	15th & 22nd	" "	22nd & 27th	" "	500 "
28	Matla-i-Nūr ...	Cawnpore ...	Gauri Shankar ...	23rd	" "	26th	" "	45 "
29	Mauj-i-Narbadda ...	Hoshangabad ...	Abdul Karīm ...	24th	" "	27th	" "	200 "
30	Mihr-i-Nimroz ...	Bijnor ...	Karīm-ullah ...	21st	" "	26th	" "	435 "
31	Naiyar-i-Āzam ...	Moradabad ...	Amjad Ali ...	11th & 18th	" "	21st & 27th	" "	300 "
32	Najm-ul-Akhbār ...	Etāwah ...	Rūh-ullah Khān ...	22nd	" "	23rd	" "	223 "
33	Nasīm-i-Agra ...	Agra ...	Jamna Dās Biswas...	23rd	" "	25th	" "	450 "
34	Nāsir-i-Hind ...	Do. ...	Muhammad Ali ...	24th	" "	26th	" "	40 "
35	Nizām-ul-Mulk ...	Moradabad ...	Fahim-ul-dīn ...	25th	" "	27th	" "	250 "
36	Nūr-ul-Anwār ...	Cawnpore ...	Abdul Hamīd ...	16th	" "	22nd	" "	163 "
37	Oudh Punch ...	Lucknow ...	Sajjād Husain ...	24th	Aug. ...	24th	" "	350 "
38	Police News ...	Meerut ...	Habīb Ahmad ...	16th	Sept. ...	21st	" "	500 "
39	Rafī-ul-Akhbār ...	Benares ...	Ghulam Husain ...	18th & 25th	" "	22nd & 27th	" "	400 "
40	Riāz-ul-Akhbār ...	Gorakhpur ...	Nizām Ahmad ...	24th	" "	27th	" "	350 "
41	Rohilkhand Punch ...	Moradabad ...	Jamshēd Ali ...	10th	" "	23rd	" "	250 "
42	Sitāra-i-Hind ...	Ditto ...	Banwāri Lal ...	20th	" "	25th	" "	150 "
43	Tohfa-i-Hind ...	Bijnor ...	Iqrāj Singh ...	"	" "	22nd	" "	400 "
44	Tohfa-i-Qādirī ...	Ballia ...	Abdul Qādir ...	17th	" "	24th	" "	128 "
45	Tūtī-i-Hind ...	Meerut ...	Sajjād Husain ...	24th	" "	26th	" "	570 "
46	Zamānah ...	Cawnpore ...	Muhammad Safdar Hasan.	25th	" "	"	" "	...
Daily.								
47	Oudh Akhbār ...	Lucknow ...	Sheo Prasād ...	21st to 27th Sept. ...		21st to 27th Sept. ...		503 copies (including 92 copies taken by Government).
URDU-ENGLISH.								
Bi-weekly.								
48	Aligarh Institute Gazette ...	Aligarh ...	Mumtāz-ul-dīn ...	19th & 22nd Sept. ...		21st & 24th Sept. ...		441 copies (including 281 copies taken by Government).
HINDI.								
Weekly.								
49	Almora Akhbār ...	Almora ...	Sadā Nand ...	18th	Sept. ...	21st	Sept. ...	104 copies.
50	Bhārat Jīwan ...	Benares ...	Rām Krishn Varmā	"	" "	"	" "	500 "
51	Goswāk ...	Ditto ...	Jagat Narāyan ...	14th	" "	24th	" "	250 "
52	Khichri Samāchār ...	Mirzapur ...	Madho Prasād ...	16th	" "	"	" "	300 "
53	Sajjan Kīrti Sudhākar ...	Udaipur ...	Kshyāchālāk Dān ...	18th	" "	22nd	" "	65 "
Daily.								
54	Hindustān ...	Kālākankar (Partābgarh).	Devi Dayāl Shukla...	21st to 26th Sept. ...		22nd to 27th Sept. ...		500 copies.
HINDI-URDU.								
Weekly.								
55	Kāshi Pātrika ...	Benares ...	Lakshmi Shankar Misra, M.A.	22nd	Sept. ...	25th	Sept. ...	450 copies (including 343 copies taken by Government).

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	HINDI-URDU—(concluded).			1893.	1893.	
	Bi-weekly.					
56	Jaipur Gazette ... MARATHI. Weekly.	Jaipur ...	Mahávir Prasád ...	13th & 20th Sept. ...	21st & 26th Sept. ...	100 copies.
57	Sabodh Sindhu ... MARÁTHI-ENGLISH. Weekly.	Khandwa ...	Lakshman Anant Prayági.	20th Sept. ...	24th Sept. ...	350 copies.
58	Nyáya Sudhá ... GORKHA. Weekly.	Nágpur ...	Sadá Shiva Rám Chandra Patwardhan.	18th Sept. ...	22nd Sept. ...	375 copies.
59	Bhárat Jíwan ...	Benares ...	Rám Krishna Varma	22nd Sept. ..	24th Sept. ...	500 copies.

I.—POLITICAL AND FOREIGN.

ALIGARH INSTITUTE
GAZETTE.
September 22nd,
1893.

1. The *Aligarh Institute Gazette*, of the 22nd September, referring to the anxiety evinced by the *Deccan Budget* on learning from the *Hindu* of Madras that Nawáb Mehdi Ali Khán had joined the National Congress, assures the *Deccan Budget* that the statement of the *Hindu* is utterly unfounded. The Nawáb, who now lives at Aligarh, is as much opposed to the Congress as ever. That political institution is a serious menace to the public peace, as is evident from the late disturbances at Bombay, Azamgarh and other places; and one may look for more such riots in future.

The National Congress and Nawáb Mehdi Ali Khán.

TÚTÍ-I-HIND.
September 24th,
1893.

2. The *Tútí-i-Hind* (Meerut), of the 24th September, states that it receives letters upon letters from Bhopal, complaining of the oppression and highhandedness practised by Munshi Imtiaz Ali, the minister, and his subordinates, on the

Affairs in Bhopal.

people. But these complaints contain such harrowing accounts of oppression, that the editor fears to publish them in his paper, and will feel much obliged if the *Foreign Office* kindly agree to take these letters from him, and take necessary action on them. The Begam of Bhopal, who is a *parda-nashin* lady, does not know how her subjects are tyrannised over. She being herself a woman, it was naturally to be expected that at least the fair sex in her territories would be protected and respected. But they are freely outraged. A sum of 2½ lakhs of rupees has been levied from the people in the Begam's name to meet the expenses of Her Highness' present visit to Simla. The Begam had now better put aside her veil, and personally attend to the affairs of her state. (A correspondent of the paper, writing from Bhopal, also complaining of the levy of money for the expenses of the Simla visit, says that the money has been raised without the knowledge of the Begam. The administration of justice is a mere farce in the state. Accused persons are sentenced to heavy punishments whether they are proved guilty or not. The *thánadárs* freely outrage both Hindu and Musalmán women, some of whom feel so much chagrined that they commit suicide.)

II.—ADMINISTRATION.

DABIR-I-HIND.
September 20th,
1893.

3. The *Dabir-i-Hind* (Agra), of the 20th September, states that the *Times of India*, published at Bombay, thinks that the complaint as to the growing poverty of this country and the existence of widespread distress among the peasantry is baseless, inasmuch as natives purchase fairly large

The *Times of India* and the poverty of the people.

quantities of gold and deposit crores of rupees into the Post-office Savings Banks every year. The *Times of India* labours under a serious misapprehension and appears to possess little knowledge of the condition of the people. Apart from the declarations of private gentlemen, the official reports supply clear proofs of the poverty of the country. According to an official report, 18 millions of men perished from sheer starvation during the last 12 years. A high European Officer has declared that the poor cultivators do not know what it is to have a full meal, and another officer has observed that half the inhabitants of this country are to be found weak and lean like opium-eaters, owing to poverty and starvation. Not even 5 per cent. of the population have deposits in the Banks, and among 280 millions of men there are only 300,000 whose income is Rs. 500 or upwards a year, as is evident from the Income Tax Reports. The average annual income per head of the population in England is £33, in France £23, and in Turkey, which is the poorest country in Europe, £4; but an Indian cannot boast of a higher average income than £1½. These incontrovertible facts and figures bear eloquent testimony to the indigence of the masses, which has also been proved in the pamphlets called the *Aina-i-Iflás-i-Hind* (Mirror to the poverty of the natives of India) and the *Tárik-i-Hálat-i-Hind* (Gloomy condition of India), which have lately been published.

MEHR-I-NIMROZ.
September 21st, 1893.

4. The *Mehr-i-Nimroz* (Bijnor), of the 21st September, in commenting upon the late Hindu-Musalmán riots, observes that it is strange that while it was fondly expected that religious disputes and fanaticism would steadily diminish and die out as education and civilization advanced

Religious disputes.

among the people, the result has been quite the reverse. The people have not, it would seem, properly understood yet the meaning of the term *liberty* which the British Government has extended to all classes of its subjects in India. Liberty can never mean *license* or an utter absence of all restraint. Everybody is of course free to perform his religious ceremonies and other things in his own way, but his freedom is to be checked as soon as he interferes with the liberty of his neighbour.

5. The *Azād* (Lucknow), of the 22nd September, publishes a communication from a correspondent who argues that the Hindus in Azamgarh, who interfered with the sacrifice of cattle by Musalmáns against the orders of the authorities, were practically guilty of rebellion against Government, and that the Musalmáns have as much right to perform animal sacrifices freely and openly as the Hindus and Christians have respectively to blow shells and ring bells in their temples and churches. The Hindus should close their eyes when any kine are being slaughtered just as the Musalmáns put their fingers to their ears when any musical instrument is sounded in temples and churches. As regards the preservation of cattle on account of their usefulness, only old and sickly kine, which are incapable of producing offspring, are usually killed for food, milch kine, which are rather costly, being seldom slaughtered. The contention of the *Hindustáni* that kine have not been killed in Azamgarh since the time of Akbár is simply absurd. Suppose, for argument's sake, that Akbár did forbid cow-killing; yet afterwards kine were freely killed even at the most sacred places of the Hindus, such as Benares, Muttra, Ajodhya, &c., in the time of Aurangzeb. The writer then argues that the attacks made by the *Hindustáni* on Mr. Dupernex in connection with the precautions taken by him to avoid riots and on the arrest and trials of offenders are unjustifiable, and expresses approval of Sir Charles Crosthwaite's Azamgarh speech, especially praising His Honor for his condescension to receive personally the petitions of Hindus and Musalmáns at Azamgarh.

Azād.
September 22nd,
1893.

Azamgarh riots and the *Hindustáni*.

The same.

6. The *Dabdaba-i-Sikandari* (Rámpur), of the 25th September, publishes a communication from Muhammad Abdul Gaffur, a pleader at Azamgarh, who agrees with the Lieutenant-Governor in thinking that the riots were instigated by educated persons, and does not understand why the *Hindustáni* should find fault with the conviction of a blind man on the charge of being a member of an unlawful assembly; the man, though blind, could speak and assist with money. The statement of the *Hindustáni* that the Hindu offenders are not defended by pleaders is altogether incorrect, though it may be that pleaders are not allowed to put unnecessary questions to witnesses in cross-examination. Pandit Bishan Narain Dar, who, in his narrative of the riots, published in the *Advocate*, calls Mr. Dupernex a raw and inexperienced man, and even a young one of a bird (the words used in the original being "A raw, inexperienced Civilian, one of 'Wren's chickens'"), should be taken to task by Government. The writer urges that Mr. Ferrar, the Commissioner of Gorakhpur, and Mr. Dupernex, Joint Magistrate, Azamgarh, should be sent back to their posts on return from leave, as they would best be able to preserve order on the occasion of next Bakr Id; and he does not approve of the transfer of Munshi Gorakh Nath, late kanúngo of Ahraula, to Gorakhpur, on the ground that his conduct was praiseworthy on the occasion of the riots and that he would have been useful in giving information about the ringleaders.

DABDABA-I-SIKAN-
DAR.
September 25th,
1893.

7. The *Bhārat Jīwan* (Benares), of the 18th September, states that at Azamgarh an *Ahir* or cowherd, who is about 50 years of age, has been sentenced to 14 years' imprisonment, on the charge of forcibly taking a cow from Musalmáns. He might as well have been condemned to the gallows.

A cowherd at Azamgarh sentenced to 14 years' imprisonment.

BHĀRAT JIWAN.
September 18th,
1893.

8. The *Tahfa-i-Qādiri* (Ballia), of the 17th September, recommends the location of punitive police in Bhagwanpur, Agarsanda, Paharipur, Rámpur, Bahádurpur, and some other villages in pargana Ballia, on the ground that the inhabitants of those villages are rather inclined

Affairs in Ballia.

TAHFA-I-QĀDIR.
September 17th,
1893.

to be quarrelsome and turbulent. The compulsory collection of subscriptions on behalf of the cow-protection societies has not yet ceased. On the 14th September the Hindus in Garhmálpur, police-station Nagra, asked a Muhammadan weaver to contribute to the fund, and, on his refusal to do so, assaulted him and his wife, who did not prosecute them through fear of the landholders. On the same date, some Hindus committed an assault on a Muhammadan police constable, who was in disguise, and told them that he was a butcher and desired to buy some goats in Paukholi near Hanumanganj. No religious disputes occurred in the villages owned by the Mahárāja of Dumraon in the Ballia district, who is a very unprejudiced nobleman. The Mahárāja's able Diwan has settled the dispute between the Hindus and Musalmáns of the Ballia city by granting Rs. 500 to provide houses for butchers in a suitable locality and Rs. 100 to construct a well for their use, and has warned the Mahárāja's officials in the district to preserve the peace. The other landholders in the district should follow the Mahárāja's noble example. Since the seizure of the records of the Ballia Cow-protection Society by Maulvi Ewaz Ali, Deputy Collector, the educated Hindu citizens have become much dispirited, crestfallen and all their enthusiasm has vanished. This may be expected to have a good effect on the ignorant villagers in the interior of the district. But the fury of the Ganges does not yet show any sign of abatement, and some houses of Her Majesty's poor subjects are destroyed by the floods every day. The Magistrate and the tahsildár render every assistance to the men who are rendered homeless and grant them sites to build new houses.

TOHFA-I-QÁDIRI.
September 17th,
1893.

9. The same paper publishes the *rúbbkar* issued by the District Magistrate of Ballia on 8th September to tahsildárs, Deputy Magistrates and Honorary Magistrates. The *rúbbkar* contains a translation of G. O. No. 1984, dated 30th August last, to the Commissioner of Benares, in which Government, drawing attention

The *rúbbkar* of the Magistrate of Ballia and the orders of Government regarding public meetings.

to the reports regarding the meetings of the cow-protection societies in the districts of that division, expresses the opinion that such meetings are likely to disturb the public peace in the present excited state of feeling between the Hindus and Musalmáns, and calls upon the Magistrates and the police to disperse the meetings when held at public places, dealing with them as unlawful assemblies under sections 127 and 128, Criminal Procedure Code. The meetings are not to be interfered with, if held in private houses, unless the Magistrate has special reasons to apprehend danger from them to the public peace.

HINDUSTÁN,
September 20th,
1893.

10. A correspondent of the *Hindustán* (Kálákankar), of the 20th September, observes that nothing could be more unjustifiable than the imputations of the Anglo-Indian newspapers against the National Congress in connection with the late religious riots. Far from exciting mutual ill-

The National Congress and religious riots.

feeling, the National Congress aims at welding the different sections of the community into one nation, securing to them the privileges to which they are entitled, and popularizing the British rule. Many unprejudiced Englishmen, appreciating the noble objects of the Congress, are always ready to advocate its cause. On the occasion of the assembling of the next Congress at Lahore, opportunity might be taken with advantage to impress upon the Hindus and Musalmáns the importance of concord and harmony.

HINDUSTÁN.
September 20th,
1893.

11. The *Hindustáni* (Lucknow), of the 20th September, complains that the *Gorakshini Sabhas* are being unjustly harassed on the bare suspicion of their having had a hand in the late religious riots. No endeavour is being made to ascertain whether there is any sufficient ground for such

The *Gorakshini Sabha* and the late religious riots.

a suspicion. It is sheer despotism and iniquity that these societies should be condemned and held guilty before any inquiry has been made. Some short-sighted and prejudiced people are foolishly delighted to see a religious society of the Hindus persecuted in this way. His Honor the Lieutenant-Governor of the North-Western Provinces went down to Ballia and Azamgarh to restore order and peace in those districts. And how beautifully he has succeeded in his mission! Would

Sir Charles Crosthwaite be good enough to say if his Ballia and Azamgarh speeches have not resulted in making the Hindus and Musalmáns more disaffected towards each other than they were ever before? Has he not by his action sorely embittered the feelings of the Musalmáns against the Gorakshini Sabhas? Let him read some newspapers of his province, such as the *Nizám-ul-Mulk* of Moradabad, and others of its type, and then deny the charge, if he dare. The newspaper named, with overflowing loyalty, tells the Government that some of the Gorakshini Sabhas bear misleading names, such as *Dharm*, *Arya* and *Kayesth* Sabhas, and thereby tacitly advises Sir Charles Crosthwaite not only to suppress Gorakshini Sabhas, but others as well that bear the above-mentioned designations. Does this not clearly show how very hostile to Hindus the Muhammadans have been made by the indiscreet speeches of Sir Charles openly and indiscriminately charging the *Gorakshini Sabhas* with having incited the recent riots? The *Paisa Akhbár* of Lahore, edited by a Musalmán, wisely observes that some short-sighted Musalmáns might rejoice over the hard thrusts Sir Charles has made at the Hindus over the cow-killing question, but that both the Musalmáns and Hindus have by their recent disputes discredited themselves in the eyes of the Government. It is very necessary that a Commission, the Lahore paper continues, should be appointed to inquire into the origin and causes of the riots, and having done this the Government should, with the light of enquiry, decide its policy, once for all, and enforce it firmly, letting the people understand well that the Government had laid down its policy after a full and careful consideration and would strictly pursue it, not budging an inch from the line of action it had chalked out for itself in the matter. The *Hindustáni* fully concurs with the Lahore paper, and adds that Hindu and Musalmán papers ought not to cast aspersions on each other. It is highly desirable that Hindus and Musalmáns should live in peace. No heed should be paid to the sinister counsel of the *Pioneer*. It has no interest in the true well-being of the people of the country. It is a paper of a foreigner; who has been attracted to this hot country by the sole prospects of gain; so that all that he cares for is money, and money alone. He has no other interest to subserve. But such is not the case with the Hindus and Musalmáns of this country. They have their most vital interests at stake: in fact, their fate is bound up with the good or ill of the country. Frequent quarrels between the two great communities of India cannot possibly tend to the good of the country, and hence they should pause before they allow themselves to be led away by the insinuations and evil influences of the *Pioneer*. In another place the *Hindustáni* is glad to state that no thoughtful Radical in England believes that the *Gorakshini Sabhas* are responsible for the recent riots. The question of questions is that if these sabhas were really the causes of the riots in question, then why did no religious riots take place in the states ruled by the Hindu chiefs? Why did not similar riots take place before? Neither has the cow become an object of reverence among the Hindus, nor have the Gorakshini Sabhas been established, to-day. Both are things of ancient origin. As Mr. Naoroji and the London correspondent of the *Times of India* have said, that host of hungry men whom poverty has created; that mode of (different) treatment of Hindus and Musalmáns which some officers have adopted; and those opinions advocating partiality to one community and severity to the other, which are generally given expression to through the columns of Anglo-Indian newspapers, are in reality responsible for the recent riots.

12. *Gorakhpur*, of the 17th September, thinks that the authorities are in every way justified in holding that the late religious riots in this country were due to the operations of the *Gaurakshini Sabhas* or Cow-protection Societies.

Gaurakshini Sabhas alleged to be the cause of the recent religious riots.

The Musalmáns and the Hindus have been living together in India for hundreds of years. They have been freely taking part in each other's festivals, and have even adopted some of the customs of each other. Both of them have peacefully been performing their religious rites without interference or molestation by one another. The Musalmáns have all along been offering cows as sacrifices. Only now and then some ignorant and bigoted Hindus fell out with the Musalmáns on that account, but no such organised attacks were made on the Musalmáns as have been done this year. Now, what new circumstance has sprung up that has changed the old state of things out of all recognition at the present time? It is none other than the *Gaurakshini Sabha*. Again, some pre-

GORAKHPUR.
September 17th,
1893.

judiced newspapers ask that as both the Hindus and Musalmáns took part in the Azamgarh riots, why should the Hindus *alone* be punished there? The Hindus were the aggressors in Azamgarh, and the Musalmáns simply acted in defence of their religious rites. Such being the case, what right-thinking man could accuse the Musalmáns of having committed an offence? But the writer has learnt that at Bombay only the Musalmáns, who have been adjudged to have been the aggressors, are being punished there. Why should not the editor of the *Advocate* and his correspondents, if they are fair-minded men, put in their protest against the exclusive punishment of Musalmáns in Bombay, as they have been doing against that of Hindus in Azamgarh? It is the duty of the authorities to preserve the peace, and they adopt what proceedings they think necessary for that purpose and punish men whom they deem guilty. The newspapers had better cease to find fault with the doings of the authorities charged with the protection of the lives and property of the people, and take to counselling their respective co-religionists to let bye-gones be bye-gones and become peaceful neighbours again, impressing well upon their minds the strength and power of the British Government, and the fatal results of religious disturbances among them, which are sure to prove suicidal to their most vital interests. No nation can gain anything by *internal* feuds.

HINDUSTÁNI.
September 20th,
1893.

13. The *Hindustáni* (Lucknow), of the 20th September, remarks that ever since the Lieutenant-Governor of the North-Western Provinces and Oudh suspected the *Gaurakshini Sabha* to be the cause of the recent religious riots, some of the Civilians in these provinces seem to have become so full of the same idea at every time, as if the *Gaurakshini* were a demon and possessed them uninterruptedly. Everywhere now the echo resounds that the *Gaurakshini Sabha* is responsible for all kinds of rioters (offenders). A Hindu of the Gond tribe at Gházipur was charged by the police with the offence of burning a *tazia*, (a paper-and-mica model of the tomb of Hasan and Husain used by the Muhammadans during the Moharrum.) The Magistrate, sentencing the accused to two years' imprisonment, the maximum term of punishment prescribed by the law, remarked in his judgment that there was no doubt that the *Gaurakshini Sabha* was responsible for the affair, and that it was very necessary that severity should be practised in similar other cases, so that the people might be fully convinced that the Government would on no account tolerate the atrocities to commit which the sabha in question incited. An appeal from this order was made to the Sessions Judge, who, finding the evidence insufficient, summoned the witnesses to his court (and having examined them again), acquitted the accused. He remarked in his judgment that the *Gaurakshini Sabha* had no hand in the matter at all; that undue severities practised towards the sabha would by no means help in establishing peace and order among the people, but that it was rather expedient to have recourse to leniency at such a time.

The *Gaurakshini Sabha* and certain Civilians in the North-Western Provinces and Oudh.

NÚR-UL-ANWÁR.
September 16th,
1893.

14. The *Núr-ul-Anwár* (Cawnpore), of the 16th September, taking exception to the statements of the *Cawnpore Gazette*, to the effect that the Government officers look upon the preachers of the cow-protection societies with disfavour, and that the Hindus are being severely oppressed in Ballia and Azamgarh, owing to the speeches of the Lieutenant-Governor, observes that the authorities have lately been obliged to interfere with the societies, because the latter, departing from their proper functions, have proved to be a cause of the disturbance of the public peace. The *Cawnpore Gazette* should find fault with the Hindus of Azamgarh and Ballia, who committed atrocities on Musalmáns, rather than with the officers who are punishing the offenders.

The *Cawnpore Gazette* and religious disputes.

NÚR-UL-ANWÁR.
September 16th,
1893.

15. The same paper states that it appears from the *Cawnpore Gazette* that a Hindu mendicant, who was guilty of downright robbery in Nagpur, has been sentenced to three years' imprisonment. The Hindus really sack the country in every possible way. The rich among them are usurers, the mendicants cheat the people, and the turbulent commit riots and plunder. Heaven protect the poor!

The *Núr-ul-Anwár* and the Hindus.

16. A correspondent of the *Zamānah* (Cawnpore), of the 25th September, condemns the attacks made by the native newspapers of Calcutta, printed in English, on Sir Charles Crosthwaite, in connection with his speeches and resolutions on the late riots as most unjust; expresses concurrence with His Honor in attributing the disturbances to the operations of the cow-protection societies, and observes that His Honor strongly advised the Hindus and Musalmāns to restore their old friendship between them.

ZAMĀNAH.
September 25th,
1893.

Calcutta newspapers and Sir Charles Crosthwaite.

with His Honor in attributing the disturbances to the operations of the cow-protection societies, and observes that His Honor strongly advised the Hindus and Musalmāns to restore their old friendship between them.

17. The *Najm-ul-Akhbār* (Etāwah), of the 22nd September, republishing from the *Anis-i-Hind* of Meerut some articles of the *Bangvāsi* of Calcutta regarding the Bombay riots, the Bahraich case in which a fine was imposed on a Hindu Preacher, the alleged objection of Musalmāns to the ringing of the bell at Vishwa Nath's temple at Benares and the criminal trials at Ballia, observes that some newspapers are foolishly adding fuel to the flame. The writings of the *Bangvāsi* above referred to are not only directed against the Musalmāns but also contain attacks on Government. The newspapers ought to assume a moderate tone at present.

NAJM-UL-AKHBĀR.
September 22nd,
1893.

Tone of the *Bangvāsi* of Calcutta.

18. The *Hindustāni* (Lucknow), of the 20th September, observes that the Governor of Bombay not only took steps to quell the riots at Bombay and to appease the consequent excitement created among the people, but he most generously set on foot a movement for raising a subscription for helping the widows and orphans of those who had been killed in the late riots. He himself not only attended the meeting held for the purpose but consented to preside over it. On the other hand, look at the Lieutenant-Governor of the North-Western Provinces, whose speeches, far from allaying the excitement among the people, have simply added fuel to the fire: to help the wounded and the families of the killed is of course out of the question; they must die abegging.

HINDUSTĀNI.
September 20th,
1893.

A contrast between the Lieutenant-Governor of the North-Western Provinces and the Governor of Bombay.

19. The *Bhārat Jīwan* (Benares), of the 18th September, urges that with a view to restore good feeling between the two communities the well-to-do and influential Hindus and Musalmāns in every city should hold joint public meetings, give entertainments to the people, and so forth. On the other hand, the Magistrates who are trying the rioters should take care that innocent men are not punished with the guilty. The policy of coercion may restore order but cannot conciliate the people.

BHĀRAT JIWAN.
September 18th,
1893.

Suggestions regarding the restoration of good feeling between Hindus and Musalmāns.

20. The *Gosewak* (Benares), of the 14th September, says that the Hindus and the Musalmāns appear to take pork and beef respectively to annoy each other, the use of pork and beef not being enjoined on them by their respective religions. It would be well if they abstained from the use of pork and beef in deference to each other's feelings. Again, according to the Quran, anything which has been offered to any being other than God is unlawful food, and hence the cattle in this country, which are all begotten of Brāhmini bulls dedicated by Hindus to the manes of their deceased forefathers, are not lawful food for Musalmāns, as has been shown by a Maulvi in an article published in the *Kshatri Pattrika* of Bankipur. On the other hand, before interfering with the Musalmāns, the Hindus should set their own house in order. They must not advance money to butchers; they might give food but not cash to Muhammadan beggars, and they should keep as many cows as they can. Both sections of the community had better make friends with each other and refrain from disputes, which are ruinous to them.

GOSEWAK.
September 14th,
1893.

Use of beef by Musalmāns.

21. "A Musalmān of Ghauspur," writing to the *Ridz-ul-Akhbār* (Gorakhpur), of the 24th September, says that a Musalmān fair of long standing is annually held at the village of Ghauspur, district Jaunpur, in honour of a Musalmān saint named Ghaus Azam, in the Muhammadan month of Rabi-us-sani. This fair will fall on 20th or 22nd of October this year. Both Hindus and Musalmāns visit this fair: but

RIAZ-UL-AKHBĀR.
September 24th,
1893.

Precautionary measures to preserve the peace suggested to be taken at the coming Musalmān fair to be held at village Ghauspur, district Jaunpur.

as the fair is a Muhammadan one and Musalmáns make offerings of cooked meat there in fulfilment of their vows, butchers put up their stalls there and make profit. It is rumoured that supporters of the anti-cow-killing movement have already been concerting measures to commit some mischief at the coming fair, and the writer accordingly acting on the principle 'to be forewarned is to be forearmed' hastens to inform the Government of what he has heard, and suggests that needful precautionary measures may be adopted, especially as all the officers in charge of the pargana and tahsíl in which the village lies are Hindus. (A similar communication is published in the *Ázád*, Lucknow, of the 22nd September.)

AKHTAR-I-HIND.
September 20th,
1893.

22. The *Akhtar-i-Hind* (Moradabad), of the 20th September, adverting to the Moradabad mosque case, observes that though the dispute is at present confined to one Hindu and some Musalmáns, it may assume larger proportions at any

time, and cannot be viewed with equanimity, especially as serious riots have lately occurred between the Hindus and Musalmáns at several places. The Musalmáns have appealed to the High Court against the unfavourable decision of the District Court. If that decision be upheld by the High Court, a disturbance will break out in all likelihood: and the question is what steps Government means to take to prevent it? The occupation of a mosque by a man of different creed is as intolerable to Musalmáns as that of a temple or a church would be to Hindus or Christians. The law which renders such a thing possible ought to be amended at the earliest opportunity. The Moradabad case very closely resembles the Calcutta Shambazár case, and there is no other way of getting over the difficulty than that followed by the Bengal Government. If the High Court uphold the decision of the subordinate Court, the Magistrate should buy the mosque at Government expense and make it over to the Musalmáns.

NASIM-I-AGRA.
September 23rd,
1893.

23. The *Nasim-i-Agra*, of the 23rd September, observes that formerly officers of long experience only used to be appointed as District Magistrates, but that now sometimes raw, inexperienced youths are appointed to that most responsible and delicate post, owing to the exigencies of the Civil Service. These young men are sometimes led to commit serious mistakes by their inexperience, and the result proves most disastrous both to the people and the Government. The recent religious riots are in point. The Government ought to take care that the charge of a district is always given to only experienced men, so that by their tact and experience they might be able to arrange affairs in such a way, on occasions of religious disputes, as would not hurt the religious feelings of the Hindus or Musalmáns.

Appointment of inexperienced officers
to the charge of a district deprecated.

HINDUSTANI.
September 20th,
1893.

24. The *Hindustáni* (Lucknow), of the 20th September, observes that it is a mistake to suppose that it is wrong to expose the irregular and highhanded proceedings of the English officers on the ground that exposure is likely to lower them in the eyes of the ignorant multitude, and thereby weaken the British Government in this country. Those

Exposure alleged to be the remedy for
checking the objectionable proceedings of
officers.

who hold such views are neither the well-wishers of the people nor of the Government. Nobody renders the Government a greater and more loyal service than one who publishes such proceedings of the English officers as are calculated to create discontent among the people, and thereby warns the Government as well as the officers concerned for the future. Besides, a full and merciless exposure is the only remedy by which certain imperious English officers can be checked in their despotic career. It is a fact admitting of no denial that the administration in Bengal is much better than that in the North-Western Provinces and Oudh. And why is it so? Because the authorities in the other province know well that the native press there will not fear to expose their proceedings that are in any way irregular or highhanded. The native press in these provinces are unfortunately too weak and white-feathered to bring an erring officer to the bar of public opinion. The pleaders in the North-Western Provinces, too, are to blame a good deal in the matter. They are an independent class of men and ought to be foremost in exposing in the newspapers the eccentricities and any kind of objectionable proceedings of the authorities. But they are too chicken-hearted and more fearful than even Government servants to do anything of the sort.

25. The *Azad* (Lucknow), of the 22nd September, referring to the resignation of his seat on the Provincial Legislative Council by Babu Rám Kali Chaudhri, owing to ill-health, and to the several Hindu candidates who are already in the field, calls upon duly qualified Musalmáns to offer them-

Musalmáns and the Provincial Legislative Council.

selves as candidates, warning them that the interests of the Muhammadan community, especially as it is not on very friendly terms with the Hindus at present, are likely to suffer from the prevalence of the Hindu element in the Council. The Musalmáns should not be content with the favour shown them by Government, which has been displeased with the Hindus owing to their aggressive attitude, but should depend on their own exertions for the promotion of their interests. It may be hoped the Hindus will place no impediments in the way of a Musalmán candidate through prejudice and avoid driving the last nail in the coffin of the National Congress.

Azad.
September 22nd,
1893.

26. *Gorakhpur*, of the 13th September, adverting to the provisions of section 164, Criminal Procedure Code, observes that the section as it at present stands is defective, and easily allows the police to defeat the object the Legislature had in view in framing it. It is admitted by

A proposed amendment in section 164, Criminal Procedure Code.

GORAKHPUR.
September 13th,
1893.

experienced officers of the Government that when the police make an investigation into an affair, they invariably endeavour in every case to make the accused confess to committing the offence he is charged with. And in order to extort this desired confession, they resort to such cruel and abominable forms of torture as are extremely revolting to humanity. Those who have seen the infliction of these tortures on the accused with their own eyes say that no kind of cruelty or atrocity is left untried. To escape this harrowing treatment the accused makes the confession, and the police gladly take him before a Magistrate to have his confession taken down under section 164, Criminal Procedure Code, having impressed well on him beforehand that after he had made the confession before the Magistrate, he would again be placed in their hands, and hence he would take care that he did not make any statement contrary to their directions. Such being the case, it is all a farce on the part of the Magistrate to question the accused if he was making the confession of his own accord, if no pressure had been brought to bear on him by the police, &c. The poor accused can hardly forget the tortures he received from the police before he made the confession to them, and dares not speak out the truth before the Magistrate and thereby incur the displeasure of the police to whose charge he is to be committed again, and from whom he is sure to receive treatment worse than he did before. With such thoughts uppermost in his mind, the accused cannot possibly be expected to make a true statement before the Magistrate, and the proceeding under section 164, Criminal Procedure Code, becomes all bosh. To provide against this evil an amendment should be made in the section, to the effect that after the Magistrate has recorded the statement of the accused, the latter should not be placed in the custody of the investigating police officer again, but be set free on good security, or, failing this, be put in the general (*sic*) lock-up, never in the *thána* one again, pending his trial. If this is done, it will put a check on the ill-treatment of the accused by the police, so that in future when the police take an accused person to a Magistrate for recording any statement he is alleged to have made to them, the Magistrate should in the first place order out of the court-room the police officers in whose custody the accused has been, and after reassuring him fully that he would not again be delivered over to the police, and that he should fear nothing from them and speak truly if he had been threatened by the police into making the confession, take down the statement he might then be inclined to make. The present provisions of the section in question are extremely dangerous in their operation. Unable to bear the severities of the police many an innocent person makes a confession of guilt and is punished, there being no means left for him to escape.

27. *Gorakhpur*, of the 17th September, says that in a non-bailable case the accused is kept in the lock-up, so that he may not abscond, but attend court when required to do so, and bear the punishment that might be inflicted on him in case of conviction. The lock-up is, however, not a jail, and the man is not a convict yet that he should be subjected to the degrading and

Treatment of under-trial prisoners in lock-up.

GORAKHPUR.
September 17th,
1893.

promiscuous treatment the convicts ordinarily receive in the latter. Respectable and well-to-do under-trial prisoners are at present provided with the same kind of diet, bedding, &c., as the dirtiest and meanest low fellows, and are handcuffed together with the latter. Any respectable man who wishes to escape this indignity has to grease the palms of the police in charge of the lock-up. Some distinction should certainly be made between a respectable well-bred person and a common low-bred fellow. It not infrequently happens that a respectable man, who has been falsely incriminated, is honorably acquitted, and is further granted permission to criminally prosecute his accuser. But there is no possible undoing of the indignities he has suffered in the lock-up, nor can there be any adequate amends for the same. It is, therefore, incumbent on the Government to provide for suitable comforts of under-trial prisoners according to their rank and position during the time they are confined in the lock-up. If the Government cannot afford to do this, it ought to allow the accused to get what articles of comfort they require from their own homes. No doubt an accused person can, also under the present system, get food and clothing from his home. But it is not a general practice and some strict officers do not allow this, to the great inconvenience of well-to-do persons. Each and every accused person should, therefore, be freely permitted, as a rule, to get what articles of comfort he requires from home, so long as he is under trial.

HINDUSTÁN.
September 20th,
1893.

28. The *Hindustán* (Kálákankar), of the 20th September, gives an account, on the authority of the *Lahore Tribune*, of the ill-treatment of Babu Radha Shyam, a landholder in Balasore, Orissa, by Mr. Radicé, Assistant Settlement Officer, who has been transferred, reduced to the office of Assistant Magistrate, and debarred from promotion for one year by the Bengal Government in consequence, and concurs with the *Tribune* in considering the punishment inflicted as too inadequate. It may be hoped the Government of India will inquire into the case and make an example of Mr. Radicé, who appears to have been guilty of most arbitrary proceedings.

Ill-treatment of a landholder in Orissa
by Mr. Radicé, Assistant Settlement
Officer.

ALMORA AKHBÁR.
September 18th,
1893.

29. The *Almora Akhbár*, of the 18th September, on the authority of a correspondent, states that Garhwál is a very backward district in these provinces, and has little or no trade. No articles other than the merest necessities of life are available there. The system of compulsory labour greatly adds to the miseries of the people, and unfortunately the establishment of a Military Cantonment at Lansdowne, which was expected to be a blessing, threatens to prove a curse, owing to the misconduct of native soldiers. Respectable women are afraid to go out without protection for fear of being assaulted by soldiers who are found to harass and ill-treat people. On the 2nd September, in the afternoon, a soldier assaulted two messengers of the district post near Naithána and demanded milk curds from the patwári, who was seated with some cultivators in the Dharmshala at Ghadial, who did not comply with his demand. He then forcibly took about quarter of a *seer* of clarified butter from the shopkeeper and drank it up on the spot, making no payment for it. Then after taking some liquor at the Dharmshala he resumed his journey, and on the way assaulted two of the Public Works Department coolies, who were working at a place between Kánskhét and Ghadial, and compelled another to carry a burden, which did not exceed 5 *seers* in weight, although he already had a coolie with him. The jamadár of the coolies pursued the soldier and rescued the coolie; but when the jamadár overtook the soldier, the latter drew his khukhuri (short sword) and threatened to kill the former. Two post messengers, who happened to arrive at the time, saved the jamadár by snatching the sword from the soldier.

Alleged ill-treatment of people by
native soldiers in Garhwál.

HINDUSTÁN.
September 20th,
1893.

30. The *Hindustán* (Kálákankar), of the 28th September, expresses satisfaction that the notorious Mymensingh case, which created a deep sensation throughout this country, and attracted public attention even in England, has ended in a satisfactory manner. Mr. H. A. D. Phillips has tendered an unconditional apology, which has been accepted by Rája Surja Kant who has withdrawn the suit for damages. The Rája's firmness and perseverance are worthy of all praise. He has set a noble example to the Indian nobility and gentry, showing them how they should protect themselves from the unjust attacks

End of the Mymensingh case.

of Jacks in office. Again, the case will serve as a warning to those officers whose heads are turned by power, and who are to be found too ready to insult and illtreat even men of high rank and position.

31. The *Akhtar-i-Hind* (Amroha), of the 20th September, finds fault with the Government of India for passing the Act regarding the closing of the mints at a single sitting of the Imperial Legislative Council, giving the public no opportunity for discussing the measure; and observes

The closing of mints.

that it was alleged in defence of the measure that the Government was obliged to adopt the measure by necessity, though it considered it opposed to the recognized principles of political economy. The European historians have denounced many acts of oriental rulers, but probably those rulers had the same excuse as the Government of India. If an Asiatic king killed 100,000 captives on the approach of a powerful enemy, he did so probably because he had not a sufficiently large army to control the captives and encounter the invader. The only difference between the action of the Government of India and that of the oriental king is, that the former was sanctioned by a Legislative Council, while the latter was the work of a single individual. But a Council composed almost entirely of a few officials is all a sham.

AKHTAR-I-HIND.
September 20th,
1893.

32. The *Hindustáni* (Lucknow), of the 20th September, referring to the apology which Lord Roberts has recently offered to two American ladies, admitting the truth which he had first denied, of their allegations as to the regulation of vice by the state in the cantonments in India,

Danger apprehended from pending abolition of brothels in cantonments in India.

observes that this shows that the brothels kept in cantonments will be abolished at no distant date, and native women will cease to be supplied for the carnal gratification of the British soldiers, with the money of the natives themselves. This is just as it should be. But the editor should like to know what remedy the Government would apply to prevent intoxicated, lustful English soldiers from outraging the peaceful modest native women in general.

HINDUSTÁNI.
September 20th,
1893.

III.—EDUCATION.

33. The *Anjuman-i-Hind* (Lucknow), of the 23rd September, praises Rájá Muhammad Tasaduk Rasul Khán of Jahangirabad for giving Rs. 2,000 for the construction of a new room in the boarding-house of the Colvin Institute at Lucknow and Rs. 1,000 for connecting the Institute

Boarding-house of the Colvin Institute, Lucknow.

with the water-pipe, and appeals to the other talukdárs of Oudh to enlarge the boarding-house, the present accommodation being insufficient.

ANJUMAN-I-HIND
September 23rd,
1893.

34. The *Anis-i-Hind* (Meerut), of the 23rd September, on the authority of a correspondent, complains that the Headmaster of the Bijnor High School used to draw Rs. 30 a year from the Government Treasury for the supply of earth required for the privies in the boarding-house. Last

The Headmaster of the High School, Bijnor.

year Mr. Bullock, the late Collector, reduced the grant to Rs. 20. There is room for still further reduction. Ten rupees worth of earth ought to be sufficient for the purpose. It is also to be regretted that although some respectable residents of Bijnor have repeatedly drawn the attention of the Director of Public Instruction and the Inspector of Schools to certain objectionable proceedings of the headmaster, as is evident from an article in the *Sitára-i-Hind*, Moradabad, of the 4th August last, but those officers have not yet done anything to remedy the evil. One of the charges brought against the headmaster is that he favours Musalmán boys, admitting them more largely to the boarding-house than Hindus. In 1889 there were eight Hindu and six Musalmán boarders, but last year there were 22 Musalmáns against 10 Hindus.

ANIS-I-HIND.
September 23rd,
1893.

35. A correspondent of *Gorakhpur*, of the 17th September, states that the students of the High School, Rae Bareilly, raised a subscription of Rs. 150 and gave on the 4th September an evening party in honor of their departing Headmaster, Babu Ishan Chandra Banerji, transferred on promotion. The Deputy Commissioner and other

An evening party held at Rae Bareilly in honor of Babu Ashan Chandra, Headmaster, High School.

GORAKHPUR.
September 17th,
1893.

European and native officers of the district were present on the occasion. The Deputy Commissioner, as well as others, praised the headmaster for the good work he had done in the school, and expressed their regret at his separation from them. Refreshments were separately provided for Christians, Musalmáns and Hindus.

IV.—LOCAL.

**KHICHRI SAMÁ-
CHÁR.**
September 16th,
1893.

36. The *Khichri Samáchar* (Mirzapur), of the 16th September, states that the Magistrate has strictly forbidden men from visiting those bathing gháts at Mirzapur which have been reserved for the use of females. Such a restriction is a very commendable measure; but on the days of bathing fairs men collect in large numbers outside the female gháts and on the roads and annoy respectable women as they pass, as was done on the day of the late Tij. Pratap Singh, the late City Inspector of Police, did not allow people to loiter about on the roads on such days.

ALLAHABAD,
The 2nd October 1893.

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